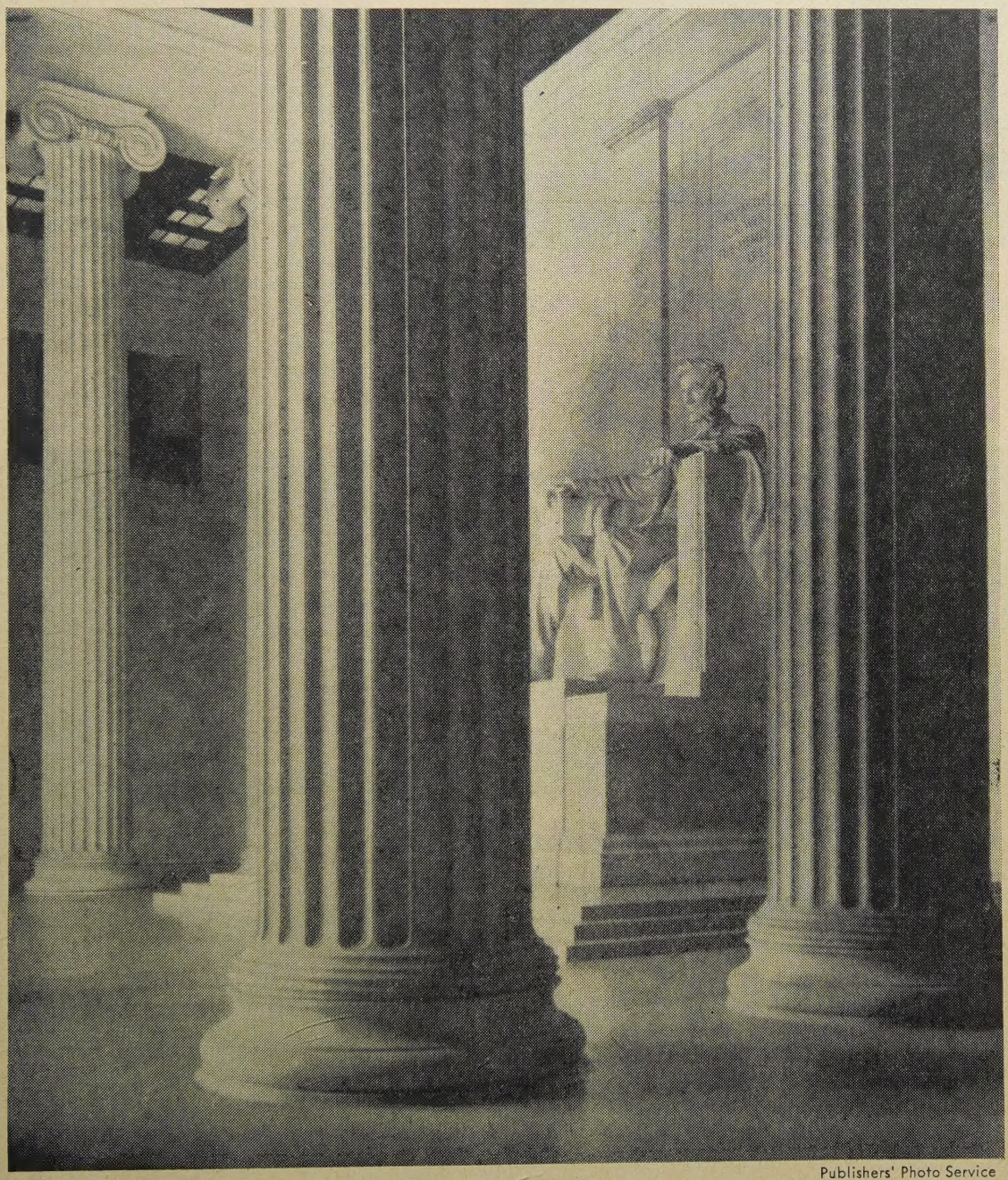
Lutheran Herald



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OLUME XXXVIII MINNEAPOLIS, MINN., FEBRUARY 9, 1954 NUMBER 6

PACIFIC LUTHERAN
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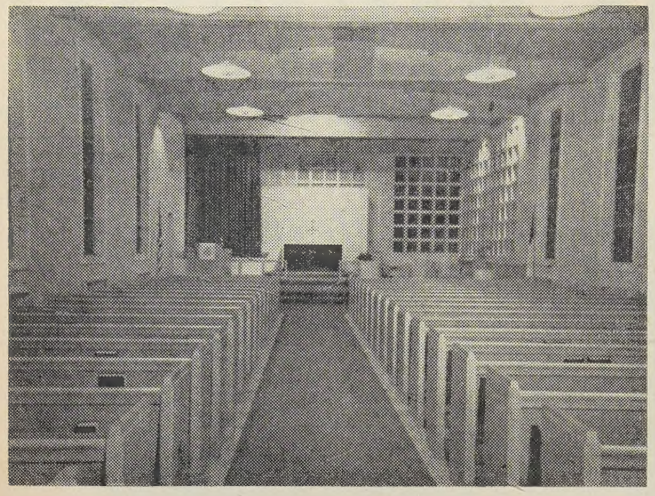
Oconomowoc Has New Church



Interior of Our Savior's Church

Pictured on this page is the new church of Our Savior's congregation, Oconomowoc, Wis. Pastor of the church is the Rev. I. J. Tanner. It is planned and designed in the latest architectural temporary trends, with three separate and distinct units—the church, the Sunday school, and the parsonage—linked together. As a result the project is 250 feet long, built in such a way as to take full advantage of not only abutting streets, but also the shoreline of Fowler Lake.

The church portion is of solid masonry construction with a buff tan Roman brick exterior trimmed with cut Indiana limestone. The main entrance (under the covered driveway) is completely glassed and is a component part of the masonry tower, which is the architectural feature of the project.

Three hundred fifty people can be seated in the pews, which together with additional overflow seating of 150, provides room for 500 people. The first floor of the Sunday school wing provides for ten rooms with additional space on the lower level and a fellowship hall. The entire basement area offers space for 450 people seated and 300 can be seated at tables.

The building was dedicated Nov. 29, with Dr. Martin Andreen, president of the Eastern District, preaching the dedicatory sermon and performing the act of dedication. Assisting were Pastors Romstad, H. A. Oerke, Glen Midthun, R. H. Bragstad, Vanderbilt, Hoover Grimsby, I. A. Lavik, and E. J. Tetlie.

Fowler Lake lies adjacent to the church and has been made a part of the setting.

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Lutheran Herald

ewardship Suffering?

(Reprinted from The Lutheran Companion)

Edgar M. Carlson
President, Gustavus Adolphus College

e are things about that week spent in West Berlin a still haunt me even though it is now more than years ago. There were five of us, representing the eran World Federation, and eighty pastors from ast Zone, who had come together for a theological rence. It was strange to drop into Berlin out of the nd be so close to where the hostile worlds came ner. One could feel a little shiver up his spine at when he was told not to turn right at the gateway *hannesstift* because he might unintentionally step a boundary which would bring him under the diction of Russian guards.

ere was also something ominous about the march- outh down at the Brandenburg Gate. The Com- ist Youth Rally was on in East Berlin and the hers, with their blue shirts and red flags and their ers of Stalin and Mao and Pieck, seemed to go on essly. And there was an evening when I and two from behind the Iron Curtain went rowing in the and sat and watched as the river traffic passed or points that were Russian, or at least under Rus- control.

ut it is not this memory of having been so close to re the world divides into East and West that bothers One got used to that, and the excitement of it e away. It is rather that Friday afternoon, the last of the Conference. Our topic for that day was Christian's relation to society. We had had papers t in the morning. We divided into groups for dis- ion in the early afternoon, and then came back to rt the findings of the group in a plenary session. he chairman of the group dealing with the Christian political society reported in this : "A Christian is called upon obey his superiors. He cannot resist those in authority with- sin." It was the interpretation Paul and Luther which many e accepted as almost self-evident.

They Began to Stand Up

But then these men began to stand up, one after the other, to take exception to this position. They said this cannot be the case when the authorities are intent on destroying the Church and the Gospel. I remember in particular one thin, almost gaunt man, whose eyes seemed to look at you from sunken shafts. He said, "I think the time has come now to say 'No' to the godless authorities. We must take our children out of their schools and deny them the right to pervert and destroy our children."

I have never participated in a discussion like this before or since. What we really were discussing was whether their Christian faith required of these men that they should risk martyrdom. How could we, in our positions of security and comfort, counsel them! I recall saying that it seemed to me no man had a right to tell others what they must do in circumstances like these. Each man must decide for himself what his Christian faith demanded of him. We promised that we would not forget to pray for them—a promise that I have not always kept.

We parted that night and the next morning. I've sometimes wondered what has happened to them since. The three men who received wires from home warning them to be careful because they had been investigated in their absence—did they get into trouble? Did that man take his children out of school, and, if he did, what happened? The man who told about having been grilled for twenty-one hours two weeks before—how often has he been grilled since?

Stewardship Here; Suffering There

But this is not really what haunts me. One of the other subjects we had discussed was stewardship. It was a new word for them, for which they could find no German equivalent. It was almost a new subject for them, too. It was an American word, and it spoke of an American witness that was being borne to the Gospel of Jesus Christ. It was a wonderful word, too,

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for it described the whole program of spiritual and material relief that American Churches had offered to war-stricken Europe, both East and West. It was a word that had quite literally saved some of them, and that gave to many others the hope that they might be saved.

It is clearer to me now than it was then that God is calling the American Church to give a distinctive witness to the power of the Gospel in our time just as He is calling the Church behind the Iron Curtain to a special witness. Our witness is stewardship and theirs is faithfulness in the face of suffering.

American Church Unique

There has never before in the history of the Christian Church been a free Church in an age of material abundance which can compare with the American Church today, either in the amount of freedom which it enjoys or in the degree of affluence which characterizes its membership. Generally speaking, in those periods when the Church has not been supported by taxes, it has been the Church of the poor and the dispossessed. The American situation of a free Church, supported on a voluntary basis, during years of unprecedented abundance, is almost unique in Christian history.

This is really what haunts me out of that memory from the week in East Berlin. God is calling upon us to show the world how the love of Christ can prompt free men to put their wealth into His hands and bless the world with it. This is His assignment to us. His assignment to the Churches behind the Iron Curtain, in the judgment of some of those men, meant that they should risk their political security in order to bear their witness. Does it mean that we should risk our economic security in order to bear our witness? Should we perhaps give even at the risk of not having enough left to live on in old age, trusting wholly in Him? But that is ridiculous, is it not?

How Do We Meet Challenge?

You see, that is what haunts me! What possible right have I to expect the Christians behind the Iron Curtain to risk their political security in bearing witness to Christ, if I am not willing to risk my economic security in order to bear my witness to Him? The reasons come so easily that they may be false.

When I hear the alarm that goes up with every new financial appeal, when I hear my brethren in the ministry express concern about asking too much of our people and wishing that they could spend more time on a "spiritual ministry" and less time raising money, when I myself grow weary of endlessly trying to get people to give in order to keep an educational corner of the Kingdom's cause going—then I think of the men who went back from West Berlin determined to their witness, cost what it may. It may be a sign cowardice, but I am glad I went West from Be to take my place in the witness of stewardship ins of going East to take my place in the witnessing suffering.

NEW WORKERS IN EDUCATION

Miss Griffen

Miss Hagen

The Department of Christian Education takes pleas in announcing that Miss Estelle Griffen has joined staff in the Division of Parish Education.

Miss Griffen has had many years of experience the teaching field and comes well qualified for position with the Department of Christian Educati Her teaching experience and training have acquain her with elementary education in the secular field well as in the religious field.

During the fall of 1953, Miss Rubell Hagen join the staff of the Division of Parish Education. The ties of both of these young ladies will be twofold. Th will be consultants to whom teachers and superinte ents may write for help, information, and advice problems that confront them in the local church sch Then they will be available for institutes, conferenc or teacher training courses sponsored by a single c gregation or by several congregations working togeth They are both prepared to be of assistance to teach and officers in the Sunday school as well as to th who are responsible for setting up and conducting t vacation school and the weekday school. Much of th time will thus be spent in field work.

Invitations to institutes, conferences, and teach training sessions may be addressed to Miss Hagen a Miss Griffen in care of the Department of Christi Education.

We make this announcement with the prayer th God will bless these young ladies in their going o and coming in among us as additional workers in t field of parish education.

J. C. K. Preus
General Secretary
Board of Christian Education

Through the Storm

Geo. A. Reishus

A STORY FROM PIONEER DAYS

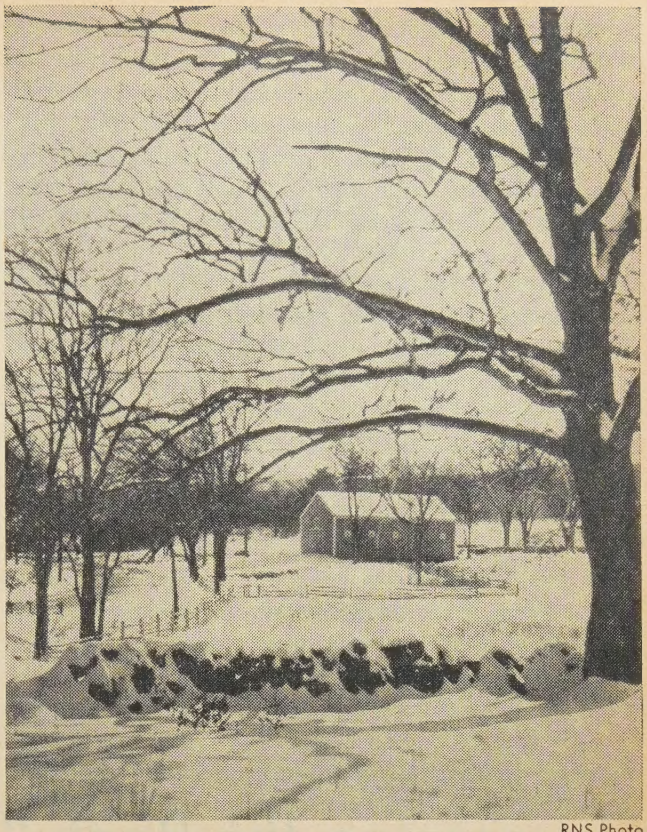
There's an ominous note in the wind tonight which can mean that a late-winter storm is upon us; and though I sit in my comfortable home as I write, I cannot suppress a shudder, for it brings back memories of another storm many years ago.

Inasmuch as the following story concerns only members of my family, it can scarcely have general reader interest. However, I have thought it useful, perhaps, to tell it in order to show how our people met and endured trials and difficulties in "the good old days." For I imagine that my story, in its essential details, can be duplicated in scores of communities throughout the Midwest where Lutherans pioneered.

It was in the 1880's. My father's brother, the Rev. Torjus S. Reishus, had accepted a call to come out to the Territory of Dakota to serve the newly-organized congregation in the Minot area. Exercising his Homestead Right, he had filed on a quarter-section of land about four miles east of the new town. His buildings were established in a sheltered spot on the banks of the Mouse River. My father, arriving a year later, found no free land available in the valley. He therefore settled on a quarter adjoining his brother's on the north, resulting in the two homes being approximately a mile apart—our home, however, being on the unprotected prairie.

That father really started from scratch is attested by the fact that our only mobile power, at first, was a yoke of oxen. After the manner of a boy, in the days which followed the event I am about to relate, I used to speculate on the fate of faithful beasts when they at last laid their burdens down. In the great scheme of things, hadn't a heaven been provided also for them? For, I would muse, if there is a reward laid up for them for faithful service, then assuredly Buck and Bright would occupy a favored stall with sweet hay in abundance all about them. Certainly they performed valiantly that winter day when an awful storm broke and dire distress was upon our family.

A little girl of our family whose health had been delicate from birth fell suddenly and dangerously ill. The health centers and clinics and much of the medical skill with which we are now blessed were then quite unknown. We had a doctor at Minot, it is true, but



RNS Photo

There's an ominous note in the wind, and though I sit in my comfortable home as I write, I cannot suppress a shudder, for it brings back memories of another storm many years ago.

he was miles away, and no human being could hope to find his way over the trackless prairie in such a storm. It is hard to envision a picture more bleak than that which confronted our family that day in its windswept prairie home. To try to get word to the doctor was clearly out of the question. Our thought centered then on my Uncle Torjus. Indeed our greatest need in that hour was for his services, greater than the need of a doctor or other human aid. But he was a mile away, and the storm continued with a relentless fury. Only mother's tearful pleading had prevented father from trying to walk that mile.

It was then that a plan came to them for using the faithful oxen. I must explain that the only water supply for our newly-established home was a shallow well which barely yielded enough for the needs of the household and for the one milk cow we possessed. The oxen had been trained to make their way in any kind of weather to Uncle Torjus' place when they needed water. The ox, being largely a creature of habit, our hopes were pinned on the probability that the oxen, if turned out even in this storm, would follow their daily routine way to the valley.

Father scribbled a note to his brother while mother found an empty salt sack. This, with the note inside, was tied as securely as possible to the horn of one of

the oxen, and at the wonted time the poor animals were turned out. Would they face that bitter wind that cut so mercilessly? Would their need for water outweigh their desire for shelter? How anxiously we must have peered through the frosted windows as the oxen disappeared into the white waste and how our hopes must have been lifted when they failed to return immediately.

The horse and the dog are usually called man's best friend, but in my book no man ever had better friends than a pair of patient, plodding oxen. For Buck and Bright made it, made it with the prayers of anxious parents and with that unerring sense of direction which God has given to His lowliest creatures. When I think of that faculty of birds and beasts to go straight to their objective when our wits fail, Bryant's beautiful words come to me:

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

The oxen arrived at their accustomed drinking pla on the river and were observed by members of n uncle's family. The message was found and read which father begged his brother to come to us as soo as the storm had subsided. My memory is not sufficien ly clear to fill in all the details of that night, but son I shall never forget. My Uncle Torjus came, althou the wind had not abated in the slightest degree. Y see, he had a horse—and a deep devotion to duty, an a determination to never spare himself in his Maste service. Then, too, he had good old Buck and Brig to lead the way.

He brought solace and comfort and hope to th stricken home when it was needed the most. The litt girl died that night. Outside the prairie home the win shrieked and the snow swirled and eddied, but moth sang softly her beautiful hymn: "I know of a mornin bright and fair. . . ."

The memory of it has come to me often after mo than sixty years. It comes especially close when it storming outside.

Concerning the Book "Luther Now"

Mrs. Casper Brende

(Fourth in a Series)

On the doors of an old mission church of our own Southwest, there are fastened small metal objects, about the size and shape of a dollar. These were to deflect the arrows of the warring Apaches as they swarmed from their mountain hideouts in the seventeenth century. I like to think that the ninety-five theses Luther nailed on the doors of Wittenberg were put there to deflect the arrows of Satan in this world.

There were others besides Luther who objected to the traffic of indulgences. It was a matter open to debate among the clergy, since the Roman Church as yet did not specifically include indulgences in its dogma. Luther was no sensationalist. He was a serious-minded scholar whose spirit and conscience would not rest until he had posted his invitation for discussion to the public of his time—the scholars. He did this with a full knowledge of what might and could happen. However, he preluded his act with earnest prayer. One man went with him, his student assistant Johann Schneider, known as Agricola.

Two weeks went by. Nothing happened. The challenge went unaccepted. Only God knew the fear, the questioning, the thoughts that were in the making. It was the ominous quiet before the storm. Lilje tells us, "The storm which raged through Germany was so violent that Luther felt as though his breath had been taken away." It was not a local holocaust, but one tha was to spread to the uttermost parts of the world.

The papacy at first pigeonholed the whole affai However, Bishop Hieronymus Schulze actually sent Lu ther a letter of approval. Archbishop Albrecht of Mai was too busy with monied affairs. One can almost se the smiling shrugs and hear the words, "another crack pot," or the equivalent thereof. Two years went by be fore the Roman Church made any attempt to clarif the situation. . . .

We turn the pages of Bishop Lilje's book *Luther Now* and find the spirit of God and Luther marching in vincible and unafraid. We stop at Worms, Augsburg and Schmalkalden. Within a few pages we read o Luther's life work, his agonies and frustrations, hi courage and zeal, his quiet, unswerving faith in th grace of Jesus Christ. Before reaching Worms, Luthe said, "I know very well that they do not like to hea it. Just the same, I shall tell the truth and must do it if it should cost me twenty necks, so that judgmen should not come upon me."

One of the first things to settle was the legal statu of Protestantism. How strange that sounds to us of the twentieth century, who have personal choice. Lilje point out that the nineteenth century was productive of the

akest possible formula: religion is the private affair he individual." So the pendulum swings from one eme to the other. Socialist forces crept in and ime "subject to dictation from above."

the acknowledgment of Pope Hadrian in 1523, the nan Church was guilty. Had he lived longer, the blem might have been solved in a very different r. The Diet of Speyer marked the time when Lu-'s followers (Evangelicals) were first called Prot-nts. The Peasants' Revolt at the time added to the iblous period. Non-Lutherans are vindictive and sh in their judgment of Luther because of his stand the Peasants' War. When confronted with this criti-n, many Lutherans of today look blank and have ier a lame excuse or none. Lilje gives us a brief and icise explanation.

At first Luther *did* side with the peasants. It was long before he changed. His action has resulted much unkind criticism. His popularity waned as a ult. He could not honestly condone a policy that ame demoniacal in its fanatical zeal. "Revolutionary archy offered no salvation. Luther could not but e a stand against the rebels as much in the interest public welfare as for the sake of his own life work." *uther Now,* p. 86.) This seemed to be a case of what ppens when the political heads can not make up eir minds as to the proper course of procedure. An-chy, looting, and violence had no part in Luther's nception of government. He felt that a ruler must ule with diligence." His decision to leave matters of ite in the hands of the princes may have caused his pularity to wane, but the great reformer did not re. His work was not a purposeless movement fed an atmosphere of vanity.

Then the time came to "tread softly"—this was not r Luther. His friend Melanchthon stood him in good ead. There again we find the mark of the truly great. Who but Luther could have stayed away from the iet of Augsburg? Divine providence gave him grace id a true friend in Philip Melanchthon.

At the very beginning this friend endeavored to revent the break from becoming final. He (as well as uther) did not desire a new Church. The opposition in the manner of human discussion) wished to con-use the issue by starting new debates, especially of a octrinal nature. Faith and doctrine, in the minds and earts of the Reformers had to be discussed. Thus the Augsburg Confession was born. Melanchthon, the hu-manist, was even then loath to break the unity of the great common European heritage." Luther called it a worldly care." Things of the world are as flowers or veeds that fade and die. He cared not a whit for the easonableness of men or their rationalization. God is nightier than all, and all things prove it.

Days, weeks, months passed. Many words were written, many discussions followed. Finally the Council of Schmalkalden took place. Luther was too ill to go. Yet the man of destiny never wavered, for he abode in the grace of our Lord Jesus. Now the break with the Catholic Church was final.

"BUBBLES"

Bernhard H. J. Habel

"Bubbles" was the favorite of young and old who visited the aquarium in San Francisco's Golden Gate park.

She was a graceful and intelligent young sea lion who lived in one of the big outside tanks. She was a born actor, and somewhat of a coquette. When she looked at a fellow with her soft brown eyes as she swam about, or as she rested on the little island in the middle of the tank, he almost felt like winking at her in return and trying to date her for an ice cream soda at the corner drug store.

It was especially at feeding time people would gather to see Bubbles. Then the aquarium attendant would let her come out of the tank to receive her herring on the pavement, while the crowd gathered around to see the show.

Bubbles had many tricks, each one of which delighted her audience. She in turn was happy with her success, and showed she was as pleased with her audience as the audience was pleased with her. When the people applauded, Bubbles would likewise applaud, and then she would stick out one of her flippers to shake hands with her friends. Everybody loved Bubbles, and Bubbles loved everybody.

After a while Bubbles' friends began to bring herring to the pool, and with the tacit permission of the aquarium authorities began to feed her. Leaning over the fence surrounding the pool they would offer her the fish, and Bubbles with a mighty flip of her tail would leap many feet out of the water to take it from the hand, to the delight of all.

One day the San Franciscans were saddened by the news that Bubbles was dead.

Because people wanted to know what had brought about their favorite's unexpected demise, an autopsy was held. It was found that Bubbles had not died a natural death, but literally had been murdered.

No, she had not been killed by some jealous creature of her own kind, but by someone who had belonged to that superior class of beings which is called the human race.

Somebody had leaned over the fence by the pool, holding something in his hand. And Bubbles had trustingly leaped for the tid-bit and swallowed it. But it turned out to be not a fish, but a stone!

Are not human beings nice?

Or are they?

EDIT

Busy Abou

REPORT OF TH

Last week's "merger editorial" dealt with The Districts (Chapter VI of the *Report)* in a general way. Their importance in the merged Church was stressed; their authority outlined; something was said about conventions. There are, however, several other matters concerning the districts which we need to understand: the organization of the district to do its work (its officers and working committees); the number and size of the districts; and the relation of the district to the congregations and pastors making it up.

Ordinarily, the district will have only one officer who devotes his entire time to its affairs: the district president. His selection follows the practices now current in our Church except in one detail. He must be a pastor of the Church but need not have resided in the district prior to his election. He is elected by the district. His term of office is six years and he may, of course, be re-elected. The district fixes his compensation. That is the only new element to us; in the ELC, the compensation of the district presidents is fixed by the general convention.

Nor do we encounter many surprises when we study the duties assigned to the district president. He has "supervision over the pastors and congregations." He serves on the Church Council and on the Joint Council. He is the agent of the district in providing for ordinations and installations. He mediates disputes. He convenes and presides over district conventions. He reports annually to the President of the Church, giving an account of his stewardship and outlining conditions within his district. The only unfamiliar duty there is membership on "the Joint Council," a new concept to us which we shall discuss in its proper place.

One further duty is specified which has long been taken for granted in the ELC without ever having been formally included among the prescribed duties of the district president. Says the *Report:* The district president shall "serve as the pastor for the pastors of the district." We have yet to meet a district president who was other than happy about the specific inclusion of this statement and we have met only one pastor who raised objection (on the ground that this was "hierarchical").

We who hold membership in congregations know how much it means for us to have a man whom we can call "our pastor," one who administers to us the Means of Grace, one to whom we can go for counsel and advice, one to whom we look for admonition and encouragement. We possibly fail to realize that he, our pastor, needs a pastor just as much as we do. The district president is the man to whom he goes. The writer of these lines will never forget the "pastor" he had during the first, faltering years of his parish ministry—a district president who was in the truest sense "the pastor for the pastors of the district." We doubt whether there is a aspect of the district president's ministry which is m fruitful than ministering to the pastors who in t minister to the congregations.

One duty which is incumbent upon the district pr dents of both the ALC and ELC is not found in *Report:* In the merged Church, he will not be the Ho Mission superintendent for his district. The committ felt that *all* the work of the Church is within district president's purview; no single branch sho be singled out. To be sure, much of his time will c tinue to be filled with Home Mission affairs. But will be as fully occupied as well with the affairs all other branches of the Church's work within district. We believe that the change is wise and go

The *Report* provides for a full complement of worki committees, elected by the district. These corresp to the major boards of the church body, which is w we last week described the district as "the Church miniature." The district committees are, of cou largely promotional in function, although in the c of Home Missions (rather, American Missions, which the term the *Report* employs), Education, and Charit they go beyond that to a certain degree. There is a provision for a District Executive Committee. Its thr fold duty is to "assist the district president in plannin co-ordinating, and promoting the activities of the d trict"; to authorize ordinations; and to "serve as committee on adjudication to consider all cases of d cipline."

Before we leave this matter of organization, may w repeat substantially what we said last week. It is o considered conviction that the district set-up for t merged Church is especially fine. We of the ELC we able to learn a great deal from the brethren of the AL in this area and were able on our part to contribu not a little. Out of the "meeting of minds" whic took place, we believe there has emerged a fine stru ture.

This is in truth "the Church in miniature." It "the Church at work." It is thousands of people "bus about the Master's business." It is at the district leve that we see the organized Church at its best; it is he that we feel the pulsating life of thousands of Christia people gathered into congregations; it is here we becom aware of the Church's concern to fulfill the Gre

IALS

er's Business

COMMITTEE—5

nmission of our Lord. And it is through the district the voice of the congregation is heard clearly and inctly by the servants of the servant of the congre-ons, which is the church body. The basic democ-y of the church body is guaranteed and safeguarded the strength of its districts.

w something about the division of the church body districts. On the page immediately following this torial will be found a map titled, "Proposed Dis-t Divisions of the Merged Church." The *Report,* m which the map is reproduced, states: "The church ly shall consist of eighteen districts as outlined on accompanying map. The number of districts and ir boundaries may be changed from time to time the general convention of the church body."

The district map merits careful study. Why only hteen districts? Because this number, for the time ng, seems adequate to provide for districts not too ulous for effective administration. Why as many as hteen districts? Because the strong district organiza-n which is provided for needs fairly many members it is to function as it should.

There is a good deal of disparity in the areas of the rious districts. That is for the simple reason that the embership of the new church body will not be evenly stributed over the United States and Canada. District o. 1 includes all the Atlantic Seaboard states, while isconsin, Minnesota, and North Dakota are divided so at each has two districts. Yet any one of those six dis-cts has more congregations than all the Atlantic Coast ates combined; four have more members. This situa-on is certainly familiar to us in the ELC. We have ngregations in 26 states, in Alaska, and in five prov-ces of Canada. Yet over eighty per cent of our mem-rs are concentrated in six Midwestern states. One of e real benefits of the merger is that the new Church ill be more nearly nation-wide in scope; but even so will be "spotty."

In number of congregations District No. 15 (Califor-ia and adjacent southwestern states) will have fewest, hile No. 7 and No. 8 (the two Minnesota districts) ill have most. In number of members, District No. 6 (Montana, Wyoming, Idaho) is smallest; the two Minnesota districts are largest.

It should be mentioned that the figures on the map re not altogether accurate nor completely up to date. They do, however, give an approximate picture of how the new Church may be divided into large, effective districts. While the passing of the years and the anticipated growth of the Church will in time make more districts necessary, we believe that the proposed arrangement will be found satisfactory for the time being.

Next week we shall conclude our analysis of Chapter VI, "The Districts," with a discussion of "The Ministry in the Merged Church."

Generously But Prudently

On the desk lies quite a little pile of material which proves that the editor's name has found its way to the mailing list of one of the largest and wealthiest institutions of a certain Church in the United States. Included are a couple of hundred "Christmas stamps," evidently to be used in much the way we use the famed Tuberculosis Stamps which have done so much good. Since we did not send any money in response, we have received two "follow-up" mailings hinting that it would be nice if we remitted for the unsolicited stamps.

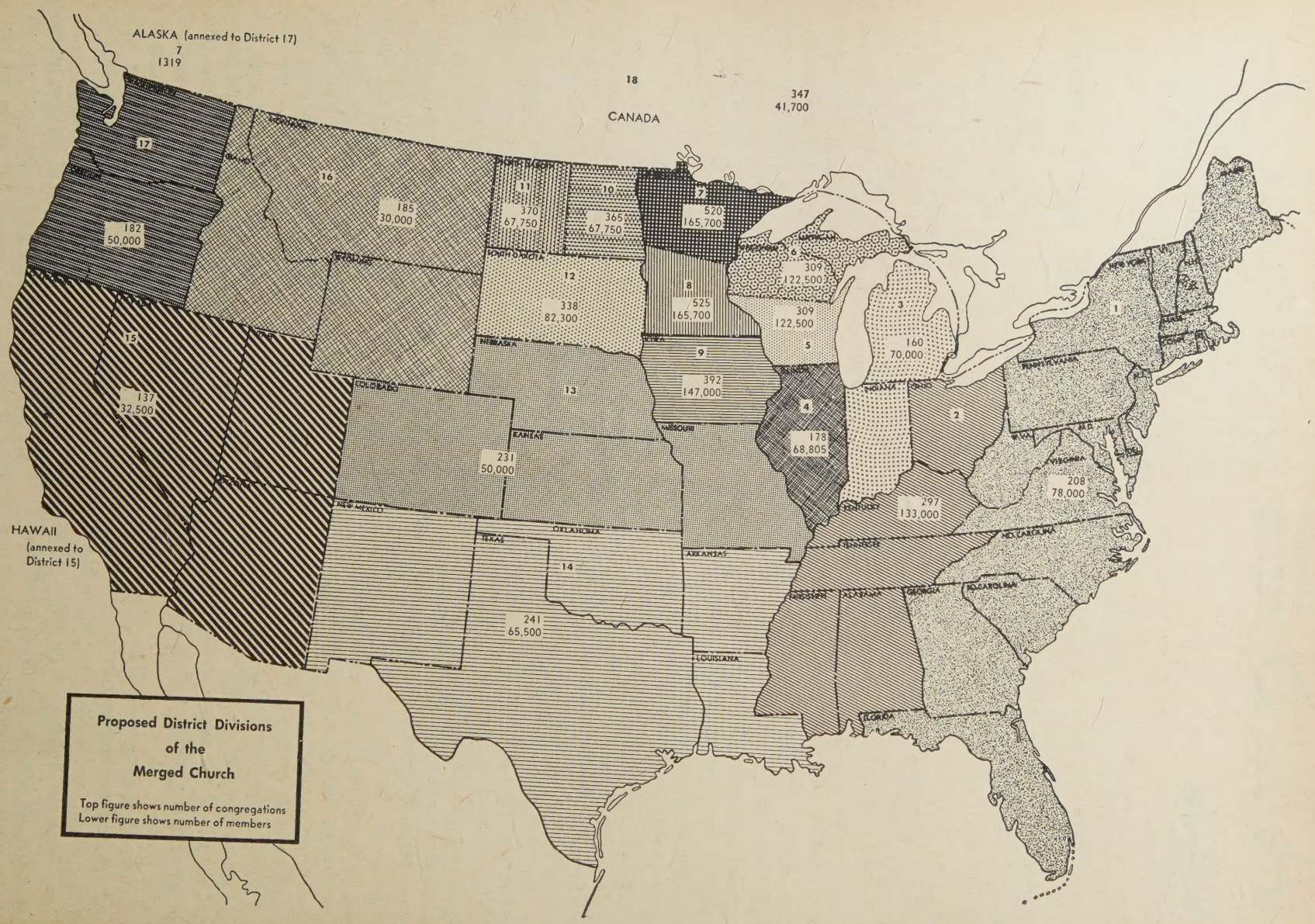
Next to that "exhibit" lies a lengthy document prepared by one of our pastors which points to the increasing number of our own church people who are supporting this non-Lutheran project. The pastor writes that he has evidence that the money sent to this one institution is far in excess of its needs and is used for other purposes of that Church. He raises the question whether there are not Lutheran projects which might well receive what is being sent to this institution by Lutherans.

Also around the office somewhere are a couple of gadgets, together with the annual begging letter of a certain organization which has been soliciting—and receiving—our money for a number of years. Ostensibly, it represents an excellent cause. Yet, during the expose of certain fund-raising agencies recently, it was brought out that this particular organization actually turns over very little of its tremendous receipts to the charitable purposes in whose behalf the gifts are solicited.

All of which leads up to a couple of morals to be drawn. In the first instance, no question has, to our knowledge, ever been raised as to the worthwhile nature of that religious charity. But, we ask in all seriousness, why should Lutheran people be supporting the projects of a Church whose attitude towards our most holy faith is one of complete rejection? Are there not enough causes within our own Church to give to?

In the second instance, of course, all of us who have given to that and similar projects have simply been duped.

So—the moral is here: Let us give generously, but also prudently. Our gifts to the Lord are not so large that they can be wasted. Let us do our best to make them count.


ALASKA (annexed to District 17)
7
1319
18
CANADA
347
41,700
17
182
50,000
16
185
30,000
11
370
67,750
10
365
67,750
7
520
165,700
6
309
122,500
12
338
82,300
8
525
165,700
309
122,500
5
3
160
70,000
1
15
137
32,500
13
9
392
147,000
4
178
68,805
2
231
50,000
297
133,000
208
78,000
HAWAII
(annexed to
District 15)
14
241
65,500
Proposed District Divisions
of the
Merged Church
Top figure shows number of congregations
Lower figure shows number of members

Twenty-Sixth

National Charities Conference

of

The Evangelical Lutheran Church

Minneapolis, Minnesota

February 21, 22, 23, 1954

Theme: "Charities Challenge" Text: Luke 4:18, 19, 21

y, February 21

A.M. Worship Service ....Central Lutheran Church
ermon .....The Rev. E. S. Hjortland, Pastor
Central Lutheran Church, Minneapolis

P.M. Afternoon Session.....Solarium, Curtis Hotel
nformal
Films
Selections .. Beresford, S. Dak. Quartet

P.M. Evening Session....Central Lutheran Church
Meditation.....The Reverend M. B. Iverson, Pastor
Bethlehem Lutheran Church, Minneapolis
ermon: "The Lift That Lingers"
The Reverend T. O. Lovaas, Chaplain
Tombs Prison, New York City
elections.....Central Chorale
Central Lutheran Church, Minneapolis
The Rev. Johan Thorson, Director

day, February 22

ium, Curtis Hotel

9:00 A.M. Registration

9:30 A.M. Worship Period....The Rev. M. B. Iverson
Conference Chaplain

12 noon Morning Session

Address.....Dr. J. A. Aasgaard, President
The Evangelical Lutheran Church

"Charities Challenge".....Panel Discussion

An introduction by the Rev. M. A. Dahlen of a hypothetical family case situation to be considered and discussed by the following panel:

The Rev. A. J. Brakke, Superintendent, Bethesda Children's Home, Beresford, South Dakota.

The Rev. Douglas L. Jacobson, Superintendent, Beloit Lutheran Children's Home, Ames, Iowa.

Mr. Russell Johnson, Superintendent, Bethesda Lutheran Home for the Aged, Chicago, Illinois.

Miss Gudrun Muller, Director, Lutheran Deaconess Day Nursery, Chicago, Illinois.

Mr. Carl N. Platou, Administrator, Fairview Hospital, Minneapolis, Minnesota.

The Rev. B. B. Nielsen, Chaplain, State Mental Hospital, Jamestown, North Dakota.

Miss Millicent J. Roskilly, formerly with the Lutheran Resettlement Service, Minnesota.

The Rev. I. M. Thvedt, pastor, Ephphatha Church Mission to Deaf and Blind, Faribault, Minnesota.

Miss Ruth Wickney, Caseworker, Lutheran Welfare Society of North Dakota, Fargo, North Dakota.

12:00-2:00 P.M. Noon recess

2:00-2:30 P.M. Worship Period....Conference Chaplain

2:30-3:00 P.M. Business Meeting

3:00-4:30 P.M. "Charities Challenge" discussion continued with panel and carried into the following sections:

Day Nursery and Children's Group..Evergreen Room
The Rev. A. J. Brakke

Hospital and Chaplaincy Group.....Mirror Room
The Rev. B. B. Nielsen

Unmarried Parents Group.....Moroccan Room
Miss Ruth Wickney

Aged .....Solarium
Mr. Russell Johnson

6:30 P.M. Conference Banquet .....Solarium

Invocation .....Conference Chaplain

Toastmaster .....The Rev. E. E. Ramsey

Speaker .....The Rev. S. T. Sorenson, Chaplain
Bethesda Home for Aged, Chicago, Illinois

Selections .....Luther Seminary Quartet

Tuesday, February 23

Solarium, Curtis Hotel

9:00- 9:30 A.M. Worship Period....Conference Chaplain

9:30-10:30 A.M. Business Meeting

10:30-10:45 A.M. Recess

10:45-11:45 A.M. Trends in Federal Social Security Legislation .....Mr. Alfred F. Angster
Director of Child Welfare
Minnesota Department of Public Welfare

Church Merger.....Mr. C. L. Nasby, Member
Polity Committee

11:45 A.M. Installation of Officers
.....The Rev. M. A. Dahlen, Ex. Secy.
Board of Charities

Closing Prayer

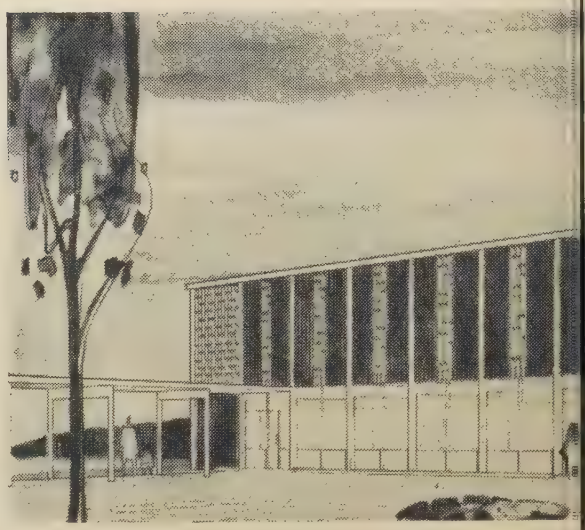
WELCOME

A cordial invitation to this conference is extended to pastors and church members, to staff and board members of agencies and institutions, to faculties and students, and to social workers of community agencies.

The price of the banquet ticket is $1.50. Tickets will be on sale at the Registration Desk up to 6 P.M. Monday.

A CHURCH

These pages are edited by Mrs. N. P.



Architect's s

EDITOR'S NOTE:

St. Timothy Church at Seattle is of special interest to the members of the Women's Missionary Federation, since we are underwriting this project with $30,000 from the Life Membership and In Memoriam fund. As we watch the growth at St. Timothy, let us remember the pastor and members in our prayers. May the work move forward so that souls may be won and kept for the Kingdom.

*

The Gospel of Jesus Christ is adequate for the organization of a congregation in any average American community." We had heard Dr. P. S. Dybvig and the Rev. C. Solberg of the Department of Home Missions refer to this first principle of Home Missions in The Evangelical Lutheran Church, as they briefed a group of pastors about to enter their assigned fields.

Five months later we entered our field here in Seattle, meeting in a community hall. Ninety-six people were present as we said: "The motion carries; I declare that St. Timothy Evangelical Lutheran Church of Seattle, Washington, is officially organized in the Name of the Father, and of the Son and of the Holy Spirit." Once again we had seen the adequacy of the Gospel.

FAITH PRODUCES BOLDNESS

Coupled with "adequacy" went a boldness of faith that would frighten many an older established congregation. Eighty-one members were received into our new congregation the day we were organized. These eighty-one members, coming from twenty-one families, expressed a willingness to become "coworkers" with Christ in the extension of His Kingdom, to the extent of assuming a debt of $70,000.

Dr. H. L. Foss, president of the Pacific District, speaking at the organizational meeting, challenged the congregation by expressing his optimism in the work and confidence in the fine beginning. "The Church," he said, "is the body of Christ, and we the members will find great joy in living, working, and praying to carry out the commands of the Lord of the Church."

NOW HELPING OTHERS

This challenge has been accepted in a marvelous way by the members. In spite of the fact that we have not been able to build our church, we now have become self-supporting. In our recent Every Member Canvass our members averaged $4.03 per week per unit in their pledges. In discussing the question of synodical mission support, in a meeting of the congregational officers, one of them said: *"A congregation is like a person; if we are to receive blessings, we must give to help others."* The result of this spirit on the part of the membership was that nearly $600 has been pledged for missions for the coming year.

Our Women's Guild was organized at the September meeting (we have met since March) with eighteen members. They have caught the spirit of serving and have already used their time, abilities, and means to extend the Kingdom here and elsewhere.

At the present time our architect is working to complete the plans for our church. We have been handicapped in our work in that we have had to worship in a community hall. The reason for this is that we had difficulty in securing our church site for a price we felt we could afford to pay. The site

The

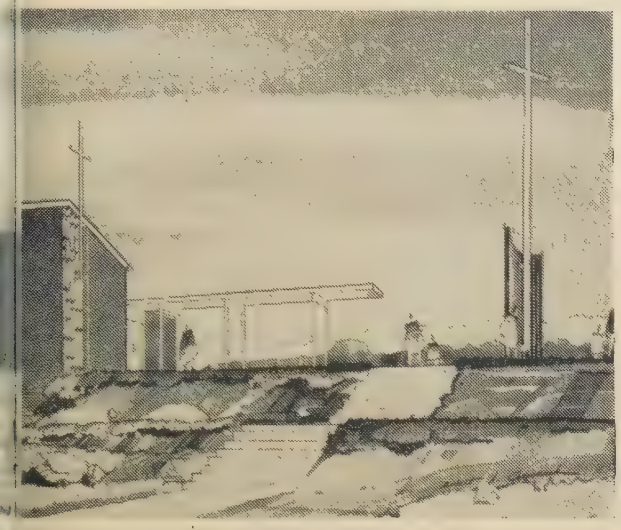
we now have consists of two ac
It cost us $12,250. Our church will
built to seat 200 worshippers, expa
able to 250 with the overflow spa
It will have a full day-light baseme
This building will be used by the c
gregation for its educational progr
when the future larger church is bu

HOME MISSION EXAMPLE

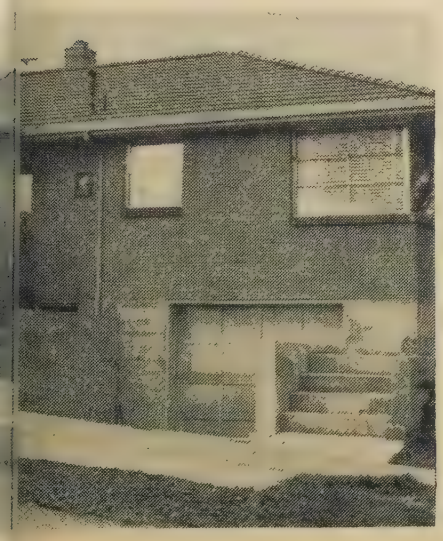
So often we are asked just how
Home Mission program of our syn
operates. Taking St. Timothy as

NS TO WALK

S. E. Vevang
Home Missions Secretary of the WMF



Church, Seattle



imothy

example, it may be well to explain it briefly.

The Pacific District applied to an inter-synodical Home Mission committee for the area known as the Rainier Beach section of Seattle. This field was granted, and we had one year in which to begin work here. If we had failed to do so, we would have lost our right to the field. No other Lutheran synod will enter the field once it has been assigned. The pastor in a Home Mission field is not to canvass areas beyond his boundary streets, if there are neighboring congregations. However, he may call at the homes of people who come from outside his area, if those people attend church or send their children to our Sunday school. *This places the task of inviting worshippers from outside the parish on the shoulders of the members.*

I was called to the field by the district Home Mission committee. We moved into the parsonage January 10, 1953, and had our first service on February 1. Miss Helen Hansen, a parish worker for the Department of Home Missions spent some time with us to canvass the field. Her work gave me a card for nearly every house in the area, showing the church background and preference of all the people.

Our next step was to have temporary officers elected. These officers, with the pastor, drew up the constitution. On Pentecost Sunday we formally organized as a congregation. At this meeting we elected the necessary officers in order to fulfill the requirements of the state so that we could incorporate.

RELY ON WMF FUNDS

It is the policy of the Department of Home Missions to enter a field with all the money necessary for an effective program. This includes the pastor's salary for six months, parsonage, typewriter, a mimeograph machine, site for the church, and a first unit building. In addition we received 50 hymnals, 18 Bibles, and five Sunday school books for each grade. *The Women's Missionary Federation has extended a loan of $30,000 to the work in this area.*

We are happy in the great work we have before us. We have a wonderful group of people to work with. We covet the prayers of our many friends, from the East Coast through the heart of the Church, the Midwest, to our great and beautiful Northwest. God has been so good to us, but the need of arousing a sense of appreciation for His many blessings is so urgent. The greatest work is being done by those who daily pray for the work here and in every place that the Kingdom might grow. You too can have a part!

COUNT YOUR MANY BLESSINGS

Tom Johnson

Count your many blessings,
Give a full report.
Thank your Lord and Saviour,
First and last resort.
Count the cross you carry
As a privilege,
Don't you see the splendor
Of your heritage?

Count each hour of gladness
'Mid this worldly gloom,
And the many flowers
Which you see in bloom.
Count each ray of sunshine;
Add each drop of rain.
Think of what you've given;
See how much you gain.

Count your many talents
Which you call your own.
Stop and think it over
Are they not a loan?
Count each day of mercy
As they come and go,
Add this altogether
See how much you owe.

Count each thousand echoes
Of God's whisp'ring love,
And the many mansions
In our home above.
Count the endless ages
With a glorious frame,
Home with God in Heaven;
Bless His matchless name.

Japan Mission 1953

Rolf A. Syrda

The following information on Japan is a continuation of report on the developments on our mission field in Japan in 1953.

There are other areas where work has been carried out just a little bit longer, and I think it would be encouraging to have just a few scattered reports from different places and different missionaries to show what is being done and planned. The Rev. Russell Sanoden writes from Tokyo that an extensive program of visitation of believers and inquirers has been begun since their new church was dedicated in September, so they can use a larger staff and house more people who might come. A strong young people's organization was begun last year. Informal evening meetings for the members of the church and their families are held in order to knit the congregation together in a greater sense of family unity. The regular preaching program is continued under the able leadership of our Japanese Pastor Kawashima, and new work is contemplated for 1954 in a different section of Tokyo in order to extend our outreach in that large city.

In Numazu, where the first Christian service was held November 30, 1952, there is now an average attendance of 126 at the various regular activities of the church. The first baptismal service was held in 1953, and more are being prepared for baptism in the spring. One of the big difficulties they must face is that they do not yet have a church. Pastor Aamodt writes of their difficulty.

"What shall we do? We need a church. Our Sunday school is badly handicapped because of lack of space. The Christians and the interested people, a number of whom will some day become Christians, need a place of worship of their own. We can conduct meetings just so long in the home, and then it becomes imperative that we secure a church building. For some reason or other, people feel more welcome coming to a church building than they do to a missionary residence, no matter how red the welcome carpet is. Many people feel they always need a special invitation to come to the home, and when they come they feel they are intruding upon the occupants of the home. But the church building is different. At least that's my feeling and experience in Japan. If not, why does church attendance always pick up when the switch is made to the church? Right or wrong, I personally feel that we have sort of reached a *status quo* here in Numazu, and there will not be much more growth until there is a visible church building in the area, which will give the work an added impetus and give visible evidence that we mean business and are here to stay."

Let's hope that 1954 will give them a church that is necessary for their expanding work.

In Fuji, close to the mountain by that name, the first Christian services were held in February, 1953. They now have a Sunday school with an average attendance of 28. About this, the Rev. Norman Olson writes:

"The Fuji area is rural in character. The first attempt was made at Tagonoura on May 10. Meetings were subsequently attempted at Yui, Suzukawa, South Fujimachi, and Iwabuchi. Weekly preaching services are now being held only in Suzukawa and Iwabuchi, with average attendances of nine and eight, respectively. Publicity has been limited to hand-made posters, personal contacts, and occasional handbills.

"The vast unmet need, to which our eyes were opened by the survey, continues to be a challenge. In most parts of our area there are no messengers to consistently bring the Gospel up the valleys and over the mountains to the remote villages and towns. In addition there are easily accessible and sizeable towns and cities such as Yui, Takaoka, Yoshiwara, and Fujinomiya waiting to be reached."

Marion Bringle writes as follows:

"When this missionary began duties in Fuji City this fall as lady missionary, the dreams and hope of mission work turned into a reality and challenge. After the months of language study, and those were struggling months, it was really a refreshing thrill to think of being able to help build a foundation for the Lord's work in Fuji. Even though we have been in the work only a few months, we feel roots are beginning to sink deeply into the community, and we are most thankful for the encouragements and the friends which have been given to us.

"A contact was made with the public high school in regard to the possibility of starting a Bible class in the school.

"Perhaps attendance was better than anticipated, with over sixty students coming to the first meeting. Promise of more students made us feel that perhaps the facilities of the home were not adequate for this class. Inquiry was made at the private high school, Fujimi, as to an English Bible class, and favor was shown our request. An interpreter is used in both these classes. Attendance averages 40 at the Wednesday class and 45 at the Fujimi class.

"Visitation of 300 homes has been done, and 200 of ese have been visited twice. On the whole, people ve been very receptive, but very few have responded the point where they attended church services.

"A rich field of labor stretches before us in Fuji ty. We look forward with joy to continued work ere, and thank God for the contacts which He has ven to us. We pray that these souls will find the joy d peace which Christ offers to us."

MISSION NEWS

friend of missions who has worked for this great use a great deal and who has given liberally has made specific proposal in order to secure funds for a big ogram of missionary advance. He offers to give ,000 to Foreign Missions provided 990 other individ- ls in the Church will give a similar gift. There is no ubt that there would be that many and more within r Church that could give a gift of this amount. The an who has made the offer has moderate means but s a deep zeal that the work of the Kingdom go for- ard. We are presenting his offer before the people of r Church in order that it may be weighed and con- dered prayerfully. Those interested may correspond rectly with our office.

Dr. Emory Ross, one of the greatest living experts conditions in Africa who has himself been a mis- onary in Africa and worked a great deal in interna- onal missionary relations in reference to Africa, is ranging a special tour for mission-minded people for ie summer of 1954. The tour is for a selected group ho will study about Africa before they leave. Total sts from New York will be $2,580.

Some interesting statistics have been worked out gain this year concerning missionaries sent to the oreign mission fields in 1953. These studies have been ade by Dr. Andrew Burgess of Luther Theological eminary. Nine Lutheran church bodies and two urch-related Lutheran agencies in North America sent ut 259 missionaries to the mission field in 1953. Of this umber 137 were new missionaries and 122 were re- rning after furlough. Glancing through the numbers f new missionaries sent, we find that the largest num- er, 36, were sent out by the United Lutheran Church. he next was The Evangelical Lutheran Church with 3, and the Missouri Synod, third, with 27. We are hankful for the continuous growth of Lutheran mis- ions throughout the world. According to these studies he total number of Lutheran missionaries from North merica working in the various mission fields is 1,438.

Thy Kingdom Come

F. W. Thomsen

(Twelfth in a Series)

The Little Stone

While working in my room on the illustration of "Hope in Colombia," I heard a sharp report of a stone striking the front door, then laughter as the sound of small feet hurried away. A little boy had thrown a stone at the "Protestant House." This act in itself was not dangerous nor did the boy realize what he was doing, but it did reflect the deep undercurrent of resentment, hatred, and suspicion which exists in Colombia.

In order to understand this problem of conflict we must go deeper than the Catholic-Protestant tension to the basic conflict of *good* and *evil*. Any order or system may become corrupt. Whenever the Protestant movement loses its inner dynamic or Christian force, it becomes an empty term. This has happened to a large extent throughout the Protestant world. The percentage of active Christianity in the Scandinavian countries is shameful, and the formal popularity of American Protestantism may be questioned on the basis of *living faith*. A large and loud protesting Goliath does not have the power of a small, faithful David. One thing that I have in mind is this: In all honesty we cannot attack the Catholic Church without being willing to examine our own faith. Protestantism is dynamic, depending upon God for its life and inspiration in its protest against evil both inside and outside its own ranks.

The missionaries who have faced threats of death in violent persecutions and untold struggles of heart and soul know with clarity that feeble efforts will never root out evil. It will take the united prayer and work of true believers to pierce the armor of the evil forces. I am again reminded of the thought expressed by Capus Waynick, the American ambassador to Colombia, that victory will come but not with ease. *Christianity will have to be willing to pay the price.*

It is true that in the main the Catholic Church in Colombia has become sterile and in many cases exceedingly corrupt. Men within its ranks have tried to correct its hideous perversions. It will take a vigorous faith to win over this deeply ingrained "religion."

We are mindful of the hardships that follow when a person breaks with this religion. Young people will be disowned and driven from their homes. If they do this for the Gospel's sake, surely they will not be forsaken. *And yet, history is not lacking in Christian martyrs.* Let us never make the mistake of thinking that the Kingdom will come without resistance to it, for we are involved in a struggle of powers, Good and Evil.

(Continued on page 141)

Scatter and Gather

Harold B. Kildahl

SEPTUAGESIMA
February 14, 1954
Matthew 19:27-30

What shall we have therefore?" This is perhaps the most frequently asked question in our modern society. In answer, there comes another question, namely: "What do you want?"

There are a few laws that were laid down long ago by the Lord to govern the matter of "What shall we have therefore?" The first law is—"As a man soweth, so shall he also reap." That is simply another way of saying, scatter and gather. If you scatter your life in pursuit of this world's honor, goods, and wealth, you will gather the reward of this world, too (verily they have their reward), but nothing in the world which is to come save the wrath of God. If you scatter your life in pursuit of Christian endeavor, in the interests of the souls and lives of men around you, in pursuit of the greater glory of God and the building of His Kingdom, you will gather to yourself the reward of Heaven and the recorded comment: "Well done."

Once again our Lord said: "Give, and it shall be given unto you." This, too, is another way of saying: Scatter and gather. Scatter yourself, give yourself freely to high and noble purposes, to the purposes of God and His Church, in Christian service, the service of souls around you, and you will receive spiritual aid for daily living, the joy and satisfaction of work done faithfully, and in the end you will receive the crown Saint Paul describes—"which fadeth not away."

Once again our Lord declared: "If you would save your life, lose it for my sake." That's the same thing, isn't it? Scatter and gather. Of course there is no denying it, life that is freely given, used and spent in the service of Jesus Christ, is life that is really found, discovered, possessed. And what is more, it is life that is gathering unto itself the reward of heaven.

"What shall we have therefore?" Peter might well ask, and he got his answer—the same answer you and I get when we explore the laws of heaven. The promise has been given. The promise is certain and sure. Everyone that hath forsaken the considerations of this world to follow the Savior in Christian love and service, scattering life freely for the sake of Christ, will receive a hundredfold and gather in the end everlasting life. This is the promise of God.

What do you want? If it is a buoyant, happy, positive life of Christian service now, and if it is life everlasting in the world which is to come—then, scatter and gather, claim the promise and make it your own. Amen.

Ministry of Music

Oscar R. Ove

In recent issues of this column we have conside a question that now and then comes to the Chc Union office: Please, is there not a hymnal of ligh more singable songs that we can substitute for dreary *Lutheran Hymnary?* Several reasons have b suggested as possible causes for wanting such a cha in hymnbooks. There are some dull tunes in our *Hy nary,* also some lengthy, ponderous texts and pc very poor, translations. When these numbers are h riedly selected for use in the worship, unfavorable actions naturally will set in. Moreover, since we human, a norm pleasing to all will never be fou

There are established limits, however, beyond wh we should not go. There is room for individual diff ences within the scope of good taste and churchly corum. Music is used to make the words living; anc hymn is for singing. This means that there must be in it—text and music. If the tune is stillborn, there c be no results. The life of an inspired melody is in its rhythmic pulse. One reason that the great ch ales have become "dead" is that we, especially organi have robbed the music of this vital contagious impu Music, like all life, pulsates; it has a heartbeat.

Yes, we must restore the life-giving rhythm to great hymns and chorales. This requires a respo in us; we must recreate the composer's inspirati This is a wonderful challenge, an opportunity t should stimulate our imagination, our creative instir our spiritual outreach. We are invited to share in experiences of genius, to be a co-worker with G Music, beauty, faith, and love must find response us, if they are to enrich our lives.

Yes, there is a lot of noisy rhythm in our day, it is a frustrating surface disturbance—waves cut from the fundamental that can stir overtones. In chu life one might be led to think that rhythm is of evil, that it must not be associated with religious ri At least, there is a lot of dead music in churches. need to retrieve rhythm from its worldly associatic like we retrieved the violin, and let it reflect the joy our Christian faith.

The tempo of the old chorales need not be rush so that the worshippers come away with an inner haustion. This bad practice is also prevalent. But th should be a quickening of the rhythmic pulse, a fr spontaneous movement in the singing. This is as t in *O Sacred Head Now Wounded* as in *Praise to Lord*. The various hymns have different natures wh must be observed, but in all, the heartbeat must definite, though at times subdued.

Meditations for the Family Altar

J. R. Hestenes

TOWARD SEXAGESIMA SUNDAY

e Epistle: I Corinthians 1:10-25

The Gospel: John 12:35-43

Monday, February 15
NOBLE AMBITION

Read Philippians 1:12-21

Christ will be honored in my body, ether by life or by death.

Paul wrote these words from prison. did not know whether he would be set e again or be put to death. But no tter what happened, he hoped and ex- ted that Christ would be honored in body. This was his noble ambition. If he were set free, he would, as in mer years, use his feet and hands and gue in the service of Christ. If he were die, he would go to his death with rage and in faith. Thus, whether he ed or died, he was determined that rist should be honored.

No higher or finer ambition can take d of anyone. A body dedicated to self- gain and glory is totally wasted. But t and hands and tongue committed to rist in service, lowly or great, are put the best possible use. This service, plus hope of eternity, gives honor to rist.

We pray, O Christ, that whether we e or die, it shall be to Thy honor. nen.

\+ +

Tuesday, February 16
THE DIFFERENCE

Read John 11:30-27

Martha said to Jesus, "Lord, if you had been here my brother would not have died."

This statement on the part of Martha showed that she had great faith in the power of Christ. She knew that He was Lord even over death. And, if He had been present, her brother Lazarus would not have died. Christ makes the difference.

The presence of Christ makes a difference in all of life. The home is filled with warmth and happiness. The sickroom is visited with comfort and cheer. The church becomes a place of prayer and power. Troubled seas of life become peaceful and calm. The awfulness of sin is made pointed and clear. Repented sin is fully forgiven. And death, a real issue everyone must face, is made powerless, for its sting has been taken away.

How good it is to have the constant company of the Lord Jesus! Without Him we would not, we could not, live.

Lord Jesus, I need Thee every hour.

\+ +

Wednesday, February 17
CHERISH THE WORD

Read Amos 8:11-12

"They shall wander from sea to sea, and from north to east; they shall run to and fro, to seek the word of the Lord, but they shall not find it."

God, through His prophet Amos, warned the people of the Northern Kingdom that they were headed for serious trouble. By paying no attention to His Word they were cutting themselves off from Him. Therefore He threatened to take it away from them entirely. Then it would be too late to turn to the Word, for no matter where they searched for a prophet, or listened for a message from God, they would not succeed. They would be left to starve.

To see the value of a possession it is good sometimes to ask how it would be if a particular possession were taken away. If the Word of God were suddenly removed, how different all things would be! What then the purpose of life? Where the guidance through life? Where the hope of the life to come? All of life is dependent on the Word of God.

Help us, O God, to cherish Thy Word. Amen.

\+ +

Thursday, February 18
JUST PLAIN TRUTH

Read II Peter 1:16-21

For we did not follow cleverly devised ths when we made known to you the wer and coming of our Lord Jesus rist, but we were eyewitnesses of his jesty.

A beautiful story is told of an aged, ired pastor standing in the sacristy be- e services with a newly-ordained pas- . The young pastor was nervous, and xious that his sermon should be well- eived. The elder pastor, full of wisdom, ped him on the shoulder and said, on't try to be fancy; just tell them of wonderful love of God in Christ us."

A striking feature of Christianity is t it spreads by means of simple testi- ny based on personal experience. Peter de it clear that he had been an eye- tness of the majesty of Christ. And at he had seen, he retold in simple ms.

God can use mightily a plain sermon ivered in sincerity and love. Every wit- s to Christ, in the home, on the street, the job, serves to advance the King- m.

O God, through our plain speaking, y many be brought into Thy Kingdom. nen.

\+ +

Friday, February 19
CHRISTIAN IMPRINT

Read Matthew 17:1-9

And when they lifted up their eyes, they saw no one but Jesus only.

Peter, James, and John were privileged to witness the transfiguration of Christ. It was an experience that revealed to them His glory. So overwhelming was the event that they "fell on their faces, and were filled with awe." But at the voice of Jesus they looked up again, and, as Matthew says, "they saw no one but Jesus only."

To see Jesus only! This suggests the imprint that is made on the heart and mind of anyone who has come to see Jesus in His fulness. It is a stamp, or impression, that every sincere believer wishes to keep alive.

This imprint cannot fade when life is nourished by the Word, when prayer and praise are offered regularly to God, and when there is fellowship with those of like faith. By growing in Him the imprint is deepened more and more.

"On my heart imprint Thine image, Blessed Jesus, King of grace. Amen.

\+ +

Saturday, February 20
WONDERFUL THINGS

Read Isaiah 25:1-9

O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things, plans formed of old, faithful and sure.

Pious scientists who study the mysteries of life and the universe tell that the more new discoveries they come upon, the deeper their Christian faith becomes. In the microscope and the telescope are revealed the wonders of what God has done.

Not to be compared with these, or with anything else in all the world, is the wonder of God's salvation. This is the single, greatest wonder of all. That God should care for lowly man; that He should strive to save him, when man has turned carelessly away; that He should Himself come in the flesh to suffer and die that man might be forgiven and live; this is the wonderful truth to know about God.

It is this truth that prompts us to exalt God and praise His name. "Let us be glad and rejoice in his salvation."

All glory be to Thee, O God, for the salvation Thou hast prepared in Christ.

Here and There on the Christian Front

Edited by Raymond M. Ol

GERMAN LUTHERANS WARNED AGAINST WORSHIP OF MARY

The official organ of the United Evangelical Lutheran Church in Germany has commented on the proclamation of 1954 as a Marian Year, saying that "Evangelical Christians have a great deal of understanding for the characteristics of other Churches, but when they teach what is so obviously contrary to the Scripture, we cannot but clearly and definitely say 'No.'" The article continued: "It is difficult to avoid the impression that the emphasis given by the Roman Church to the unique position of Mary is a deliberate attempt to contradict Evangelical understanding of the New Testament and to put a definite stop to all attempts at mediation between the two churches of the kind that might be made by friends of the Una Sancta."

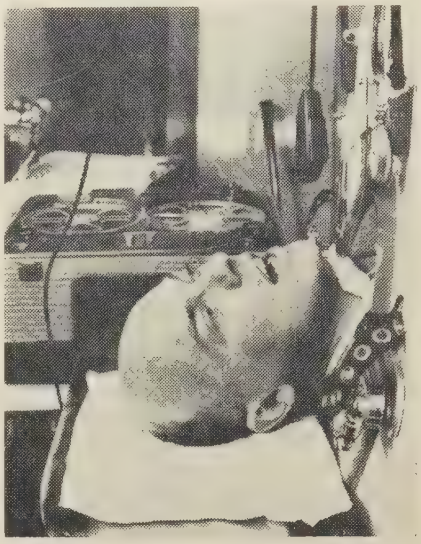
The official organ of French Protestants was quoted in Germany as warning that "during this year we shall have to put a great deal of emphasis in Bible classes and in religious instruction on what the Scripture says of the Virgin Mary."

CHURCHMEN MEET WITH STATE DEPARTMENT

Representatives of religious groups which have co-operated in the government's international German and Austrian high school student exchange met with State Department officials to discuss budget cuts which will reduce the program more than 50 per cent during the coming year. Spokesmen for the Department said that only 200 high school students will be able to come in the next school year, as against 433 this year.

The State Department has been paying transportation for the students, who are selected through competitive examinations in Germany and Austria. Civic and religious groups in the United States have arranged placement of the students with typical American families and have provided their maintenance for the year.

PREACHING FROM IRON LUNG



RNS Photo

Lying on his back in an iron lung at King George Hospital, Winnipeg, Manitoba, the Rev. Maurice Hardman, Anglican pastor of Stonewall, Manitoba, records a sermon which was later played back to his congregation. He has been suffering from polio since last summer.

SUPREME COURT REFUSES "PRAYER" APPEAL

The U. S. Supreme Court has rejected a plea by a Florida man, A. Elwood North, who asked for a new trial in a murder case on the basis that a cler man's prayers in the jury room pr diced the verdict of the jury aga him. North said that after the j returned its verdict he learned that Rev. Shelton Jones, a Baptist minis had been admitted to their chamber lead them in prayer. He said this prived him of a fair trial since clergyman might have exerted un influence.

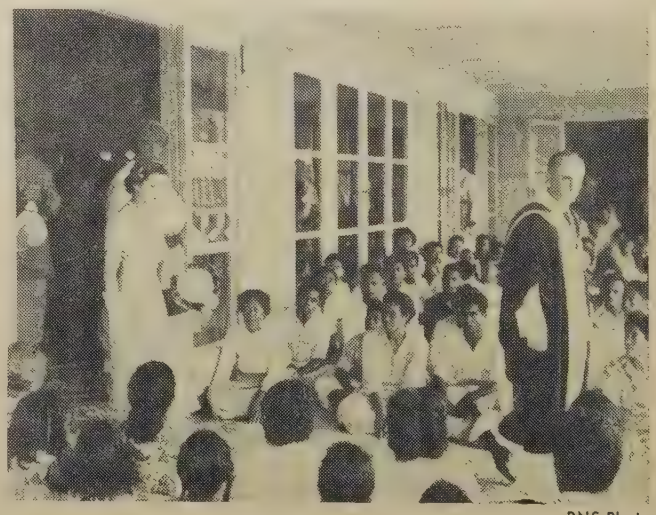
The case was carried to the Supr Court of Florida which upheld conviction. The U. S. Supreme C decision was announced in an signed order. Former Senator Cla Pepper (D.-Fla.) argued the case Mr. North.

METHODISTS PLAN TV FUND

Plans to raise $296,000 annually sustain and enlarge the television r istry of The Methodist Church v approved recently by the execu committee of the denomination's C cil of World Service and Finance. project received the endorsement of Methodist Council of Bishops in cember.

A major portion of the fund wi

QUEEN AT TONGO CHURCH SERVICE



RNS Photo

Queen Elizabeth II, accompanied by Queen Salote of Tonga, the only other queen i British Commonwealth, leaves the Wesleyan church at Nuku Alofa, Tonga Islands, attending a service. The British monarch included this stop on her tour of the Com wealth nations.

narked for production and distribu- of a new dramatic half-hour pro- n dealing with the experience of inister. According to the prospec- the program would "present the ister, his family, and his laymen as co-operate in facing and solving personal and social problems about n, how through his vocation he ks to make the world a better place which to live, how attractive and rable the Church and the Chris- life can be."

VENTISTS PROTEST NDAY LAW

nisters of eight Seventh-day Adven- churches in the Takoma Park, , area have signed a public letter protest against a campaign to bring ut enforcement of Maryland's Sun- closing laws. They charged that n action is an infringement of re- ous liberty.

Under the separation of Church State," the letter declared, "laws ch were enacted to enforce reli- us obligations through the civil gistrates should be considered as ob- te and unenforceable in order that dom of conscience in religious mat- and the equality of all religions ore the law and the bar of justice y be maintained."

tate's Attorney Walter W. Dawson called off a scheduled enforcement e of the ancient "blue laws" but his office would prosecute any rants sworn out by private citizens o wished to complain of a violation. The drive was launched at the re- st of Montgomery County mer- nts who protested against the num- of chain stores open on Sundays. ey warned that Sunday may soon ome the major retail day of the k instead of a day of rest.

CHANGE HOMEWORK R RELIGION CLASSES

otestant and Roman Catholic lead- in Manitowoc, Wisconsin, are back- a plan under which homework uld be eliminated on certain nights that pupils could attend evening gious classes at their churches. A ilar plan is said to be operating cessfully in La Crosse, Wis., and orsers of the Manitowoc proposal using it for their model. This pos- sibility came under study after the State Department of Public Instruction told the city it could not authorize pub- lic schools to release pupils for re- ligious instruction. The Department, basing its stand on an attorney gen- eral's opinion of some years ago, has been giving no permission to schools in the state to release pupils to attend religion classes.

Mr. Angus Rothwell, Manitowoc su- perintendent of schools, opened the subject recently when urged to find ways to bring more emphasis on re- ligion to modern youth.

WORTHY OF NOTE . . .

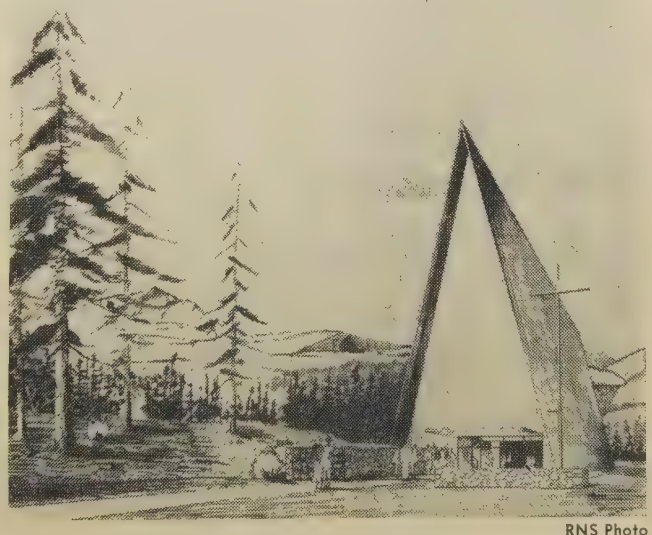
Nine Lutheran church bodies and two church-related agencies in North Amer- ica sent 259 missionaries to mission fields in seventeen countries during 1953, the highest number in seven years. Of those who went out last year 137 entered upon their first mission assignment and 122 returned to their stations after furlough. Dr. Andrew Burgess, compiler of these statistics, reports that the total number of Lu- theran missionaries from North Amer- ica is now 1,438. He estimated that last year's expenditures in foreign missions amounted to nearly $4,000,000.

THE YOKEFELLOW FOUNDATION

RNS Photo

Dr. D. Elton Trueblood, head of the Philos- ophy Department of Earlham College, Rich- mond, Indiana, stands before a 100-year-old hand-made oxen yoke which has been taken as a symbol by a new national organization of Christian laymen known as "The Yoke- fellow Foundation." Dr. Trueblood, a Quaker, is founder of the movement, described as "a reformation of lay religion." As a sign of their participation in the movement, some 6,000 persons throughout the country are wearing small golden pins which are copies of this oxen yoke.

NEW "ATOMIC" CHURCH



RNS Photo

Ground was broken recently for the construction of another church at Los Alamos, N. M., a $60,000 modernistic structure which will serve as a house of worship and school for a Lutheran Church—Missouri Synod congregation. Grace Lutheran Church is expected to be ready for use by early summer. It will be 35 by 60 feet with shingled roofs that also serve as sidewalls, rising to a height of 47 feet. Churches for various denominations have been built at Los Alamos since 1949 when the Atomic Energy Commission revised its "no private ownership" rule at atomic installations to permit the sale of land to religious groups for the erection of churches and schools.

Schools and Colleges

Edited by the Division of Higher Educa

CAMPUS NEWS NOTES

The itinerary for the spring tour of the *Luther College Concert Band* has been released by the director, Weston H. Noble. The band now in its seventy-sixth season will present sixteen concerts in six midwestern states, March 4 to 16.

The schedule is as follows: March 4—Fertile, Iowa (afternoon) and Lake Mills, Iowa (evening); March 5—Story City, Iowa; March 6—Omaha, Nebraska; March 7—Canton, South Dakota; March 8—Augustana College, Sioux Falls, South Dakota (morning) and Montevideo, Minnesota (evening); March 9—Milbank, South Dakota; March 10—Grand Forks, North Dakota; March 11—Fergus Falls, Minnesota; March 12—Minneapolis, Minnesota; March 13—Rochester, Minnesota; March 14—Eau Claire, Wisconsin; March 15—Janesville, Wisconsin; March 16—Decorah, Iowa.

* * *

The National Lutheran Council publication, "A Mighty Fortress," sent to Lutheran men and women in service, gave the January Lutheran "Girl of the Month" title to Delores Jerde, Miss South Dakota of 1953.

Miss Jerde, a student at *Augustana College,* was presented in her junior piano recital Friday, January 15. The recital included major works by Bach, Beethoven, and Chopin and also included her selection played at the talent division of the Miss America Contest in Atlantic City last September.

* * *

Mr. Fred D. Thompson of Viroqua, Wisconsin, joined the *Waldorf College* staff as director of public relations on February 1, according to a recent announcement by President Sidney A. Rand. Until recently Mr. Thompson has been an admissions counselor for Luther College at Decorah and previous to that time was engaged in private sales work.

Mr. Thompson will be in charge of the admissions program at Waldorf and will also handle publicity and other public relations matters including alumni relations through the Greater Waldorf Association. He succeeds Mr. Julian P. Melberg, Jr., who resigned several months ago to go into business in Moorhead, Minn.

* * *

Jo Hanssen, a freshman girl from Tacoma, has been appointed editor of the "Mooring Mast," weekly student body newspaper of *Pacific Lutheran College.* Other staff members include Eleanor Jackson, news editor; John Shannon, copy editor; Ronald Johnson, sports editor; and Joan Kittelson, make-up editor. Mary Ann Drexell, sophomore from Seattle, has been appointed business manager. Donna Miller will be advertising manager.

* * *

Two freshman debate teams returned to the *St. Olaf College* campus Saturday with a five won, three lost record in a one-day River Falls State College "B" tournament at River Falls, Wis.

The first team, Constance Michelsen, of New Rockford, N. D., and Patricia R. Preston of Chippewa Falls, Wis., split even in four debates with a two won, two lost record, while the second team, Robert A. Olson of Minneapolis, and Henry Moeller of Vermillion, S. Dak., won three and lost one.

Forty teams, representing fourteen colleges and universities, participated in the tournament with the Hamline squad copping both first and second. St. Olaf was the defending champion. The Ole freshman squad will see its next inter-collegiate competition in the Twin City Debate League tourney sometime in February.

* * *

This year, for the first time, *Concordia College* offers a major in physical education—for both men and women. Previously only a minor was available. The courses required for this major are based on conferences with re sentatives of the State Departmen Education of Minnesota. A stu working for a physical education m should carry two minors. J. M. C tiansen is head of the departmer

* * *

St. Olaf College has been name recipient of a $2,500 grant by the du Pont De Nemours Company, cording to Dr. C. M. Granskou, p dent of the college. The award is t used by the chemistry department ing the 1954-1955 academic year to tain important equipment or en in worthwhile activities that would otherwise be possible.

A similar grant was awarded college chemistry department for during the current academic year. pose of the grant, according to du Pont Company, is "to assist department of chemistry and in sti lating the interest of students in science."

* * *

New student body officers at *Au tana College* who will begin t terms of office on February first president—Jim Hinrichs, Canistota Dak.; vice-president—Jim Wylie, S Falls, S. Dak.; secretary—Dorothy C Brandon, S. Dak.; treasurer—Ar Hemmingson, Kadoka, S. Dak.; c man of the 1954 Viking Days—M Stavig, Sioux Falls; and social b chairman—Joe Fenstermacher, W ington, Minn.

QUOTABLE QUOTE

Why Business Leaders Invest in Li al Education. "The independent leges train a large proportion of young men and women—both adm istrative and scientific—who go business organizations. These coll also produce the doctors, teachers, other civic leaders whose services essential to their communities. final test of a college is in the live the young people who go out from —President Gilbert E. White, Ha ford College.

hy Kingdom Come

ontinued from page 135)

In the mission field the finest faith pulsated closest the gravest danger.

*

Woe to the world for temptations to sin! For it is ecessary that temptations come, but woe to the man by hom the temptation comes! And if your hand or your ot causes you to sin, cut it off and throw it from you; is better for you to enter life maimed or lame than ith two hands or two feet to be thrown into the ernal fire. And if your eye causes you to sin, pluck it out and throw it from you; it is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire.

Help us to see that it is far better to be "crippled" than to be "whole," if being whole means to remain in our selfish way; and being crippled means to lose an eye or arm or hand or some part of our former life that we thought we could not do without. Help us to be willing to be humiliated or injured for the Gospel's sake if it should be necessary.

It is spiritual—and in a way physical—suicide to live a double life, wanting both when we can have only one. "Purity of heart is to will one thing," said Kierkegaard.

Within the E.L.C.

ERSONS

The Rev. Erling Thompson, Hills, inn., has accepted a call to Trinity urch, Parkland, Wash., and will be n his pastorate there late in April.

The Rev. O. A. Crawford, former my chaplain, has accepted a call to rinity Church, Lynwood, Wash.

Miss Sadie Austin was installed as e first full-time director of parish ucation in the California District, by istrict President Falde, at a service ld Sunday evening, Jan. 10, in Cenl Church, Oakland, Calif.

The Rev. Paul Sanders, Saco, Monna, has accepted a call to Elroy, Wis.

The Rev. Oscar A. Anderson, since 48 executive secretary of YPLL, has cepted a call to Trinity Church, oorhead, Minn., and will begin his storate there May 15.

The Rev. Merle O. Tollefson, forerly pastor in Salinas, Calif., was on b. 7 installed as pastor of Our Savur's Church, Lafayette, Calif.

The Rev. O. E. Dolven, Horace, N. ak., was on Jan. 17 given a new tomobile by his parish.

The Rev. Bernt C. Opsal, former ıvy chaplain, will be installed as esident of the Lutheran Bible Instite at a service at First Augustana urch, Minneapolis, Sunday, Feb. 14, 30 p.m.

The Rev. Carlyle W. Holte has rened as associate executive secretary the YPLL, effective in August, to come a member of the St. Olaf Colge faculty.

The Rev. Marcus I. Gravdal, Harony, Minn., will on March 1 become sociate pastor of Grace Church, Eau laire, Wis.

The Rev. Lloyd V. Sand, a missiony in the Sudan field, formerly a ember of the Lutheran Free Church, was recently accepted into the ELC ministerium by the Church Council.

The Rev. R. U. Evjenth, since 1913 city missionary in San Francisco, Calif., and Protestant chaplain at San Quentin Prison, was honored by San Francisco churches of Scandinavian origin at a Christmas party held Dec. 27 for Scandinavian old people. The faithful work of Pastor Evjenth during his 40-year ministry among unfortunates was lauded by several speakers.

For Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, with headquarters in Geneva, Switzerland, officials of The Lutheran Brotherhood gave a luncheon Jan. 22, during a visit by him in Minneapolis. A number of local churchmen were invited guests. Dr. Lund-Quist spoke about the world situation for the Lutheran Church as being particularly critical because of happenings in eastern Europe, particularly in East Germany.

The Rev. Russell A. Peterson, superintendent of Lake Park-Wild Rice Children's Home, Fergus Falls, Minn., was on Jan. 19 given the Distinguished Service Award by the Fergus Falls Jaycees for his contribution to community welfare.

DISTRICTS

Eastern

Gardner, Ill. Rural Bethany Church has consolidated with First Lutheran Church in town; the merged congregation is named United Lutheran Church. Pastor of this parish is the Rev. Calvin E. Larson.

Southern Minnesota

Minneapolis, Minn. Recently a week of Bible study meetings took place in Russell Avenue Church, parish of the Rev. L. F. Scheie, by Philip Hanson of the Lutheran Bible Institute staff.

Ellendale, Minn. Mission festival speakers Jan. 17 at First Lutheran Church were the Rev. and Mrs. Harold Martinson, at home on furlough from the Hongkong field.

Northern Minnesota

Erskine, Minn. Mr. and Mrs. C. O. Lindberg, charter members of Salem Church, Oklee, Minn., and since 1944 members of the Erskine church, were honored by relatives and friends on the 68th anniversary of their wedding, which took place at New Richland, Minn., Jan. 9, 1886. Mr. Lindberg is 93 years old, and Mrs. Lindberg is 90. They have nine children, 23 grandchildren, and 27 great-grandchildren.

Nevis, Minn. Bethany Church in Nevis has been joined by the members of rural Bethel Church, which disbanded Nov. 8, 1953. This parish is served by the Rev. M. A. Berkeland.

Littlefork, Minn. Zion church at Nett River has disbanded and its members have joined Littlefork Church. Pastor of the Littlefork parish is the Rev. Joseph Tetlie.

Orr, Minn. Community Church, which was organized Sept. 24, 1953, has been renamed Calvary Evangelical Lutheran Church. The Rev. Joel A. Olberg is its pastor.

North Dakota

Marmon, N. Dak. Two congregations of the parish of the Rev. A. S. Bue, Bethania near Marmon and East Forks near Spring Brook, have consolidated into one church, under the name East Forks Bethania.

South Dakota

Omaha, Nebr. The choir of Our Saviour's Church, parish of the Rev. C. Gerald Lygre, presented a half-hour Christmas program, "Beside the Man-

ger," over KMTV, Dec. 19. Two members of the congregation are directors of this television station, Norman Williams directed the program, and Paul Borge was narrator. Plans are in the making for televising an Easter program.

Pacific

Portland, Oregon. Jan. 3, Central Church held a farewell reception for the Rev. M. A. Thompson, who on Jan. 15 terminated his associate pastorate in the congregation to begin Home Mission work at Concrete, Wash. He and Mrs. Thompson were presented gifts. Also another Portland church, Bethlehem, held early in January a farewell reception for its pastor, as the Rev. Luther S. Borgen, who has served the church for the last four and a half years, was about to leave for a new field in Eau Claire, Wis. The Borgens were presented a number of gifts.

Redmond, Oregon. Redmond Church, parish of the Rev. Morris V. Dalton, has changed its name to Zion Church.

California

San Diego, Calif. Claremont Church is a new Home Mission project in this city; its first service was held Dec. 20, 1953, in rented quarters. However, property has been purchased for the erection of a chapel and an educational unit; construction work is now under way. Pastor of the new church is the Rev. Clifford O. Larson, formerly of Longview, Wash. Lorraine Solberg is parish worker.

Ventura, Calif. Trinity Church, parish of the Rev. Owen Doely, was broadcasting its 11:00 a.m. Sunday services during January over station KVEN. An early service at 8:30 o'clock is also regularly held.

North Sacramento, Calif. Bethel Church, parish of the Rev. Theo. Gulhaugen, has an increasing number of tithers among its members. Scout activity is also on the increase. In December Pastor Gulhaugen baptized 25 members of the church's Sunday school.

Orland, Calif. Late in November the first annual convention of the Sacramento Valley Circuit was held here. Speakers were: District President Falde, the Rev. K. Figenbaum, and Norman Hanson of the Good Shepherd Church, Sacramento.

Canada

Terrace, British Columbia. A lot for a church site is being bought in this enterprising community.

OBITUARY

Mrs. O. E. Rime

Mrs. Ragnhild Sorenson Rime, for more than 65 years a member of West Norway Lake Church, Sunburg, Minn., died Dec. 2, 1953, 85 years of age. Funeral services took place Dec. 6. A native of De Forest, Wis., she came to the Sunburg community in 1887, and married Ole E. Rime the following year. Among her survivors are four sons and five daughters. Her daughter Alice, Mrs. K. L. Gandrud, is past president of the Southern Minnesota WMF.

ANNOUNCEMENTS

Please note that no announcement will be given in this column more than once. As all announcements are given space free of charge, this is a reasonable rule.

For Sale: Altar, with Thorwaldsen's "Christ" statue (4 feet tall); communion rail; and lectern, at reasonable price. Contact Alfred Monson, Rt. 1, Bottineau, N. Dak.

For Sale: 24 used pews, 12 feet long; a pulpit; a communion rail. Write Alvin S. Quenemoen, Rt. 1, Madison, Minn.

For Sale: Only slightly used Multigraph, No. 50, automatic, in perfect condition, at half price, $150. Also Varityper, at $240, together with several boxes of extra type. Contact Mrs. R. B. Dahl, 4852 15th Ave. S., Minneapolis, Minn.

Pastors who plan to visit Norway during the coming summer, are asked to communicate with the news editor of **Lutheran Herald,** if they are able to preach in Norwegian and plan to arrive in Norway prior to June 24.

For Sale: A complete set of matched oak church furnishings: 32 twelve-foot pews, altar, pulpit, and font, at reasonable price. Available for delivery about May 1st. Contact **Lutheran Herald.**

WMF Work Shops will be held Feb. 10 at La Jolla Church, La Jolla, Calif. and Feb. 23 at Salem Church, Glendale, Calif. Departmental secretaries will conduct forums, and the Rev. Norman Hammer will speak at the Glendale meeting.

CHANGES OF ADDRESS FOR PASTORS

R. A. Olsen, Petersburg, Minn. (1-12-54)
A. G. Sherve, Northwood, N. Dak. (3-1-54)
V. O. Aaker, Dallas, Wis. (1-5-54)
H. J. Hansen, 1115 2nd St. N., Fargo, N. Dak.
M. O. Tollefson, 1035 Carol Lane, Lafayette, Calif. (2-1-54)
Marcus I. Gravdal, 222 Mc Kinley, Eau Claire, Wis. (3-1-54)
H. C. Molstre, Mc Intosh, Minn. (4-1-54)
Wallace A. Larson, 6020 ASU Pers Co, Camp Stoneman, Calif. (1-14-54)
Bjorn B. Nielsen, 1010 9th St. S. H, Jamestown, N. Dak. (1-15-54)

Records for Your Church Tower

Bring the beautiful music of Lent and Easter to the people

The message of Christian love and worship enters many a heart through the beauty of music ringing out loud and clear from the church tower. During the Lenten season the music can serve as a reminder and an invitation to attend the special services held during this time. Both the people in the surrounding community and the casual passerby will feel more personally your church's invitation to worship.

CHIMES AND VIBRAHARP

3329 The Lord's Prayer
3275 I Know That My Redeemer
3283 The Palms
3328 The Holy City
3278 O Sacred Head
3269 Beneath the Cross of Jesus

CHIMES

2118 O Sacred Head
2117 All Glory, Laud and Honor
2120 Christ the Lord Is Risen
2104 Sweet Hour of Prayer
2049 Hiding in Thee—I Am Thine, O Lord

Unbreakable 12-inch records 78 rpm only 10% discount on orders of 10 or more

$2.50 each record

(Complete listings of Church Tower records available upon request)

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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

arms

For sale—good lying 320 acre farm in illmore County, Minnesota. 278 acres till-ble; large modern house, barn, other build-igs. REA, phone, school bus and milk route. ood well. Lutheran church 2 miles. 347-1A

Homes

Nice three-bedroom bungalow. Enclosed porch, hardwood floors, water in house. 3 lots. Raspberry plants, chicken house, and garage included. Lutheran church close by. Located in Nelson, Minnesota. $4,200. 347-2B

For sale—new, modern home and small acreage, with good going business just outside village limits in lake region of Minnesota. Write for further information. 347-3B

Businesses

General store in Crawford Co., Wisconsin. 2 blocks from Lutheran church, 4-bedroom home. $50 per month rent. Small investment. 347-4C

WANTED TO RENT

Young couple with lifetime experience in farming wish to rent farm in Red River Valley for March 1 possession. 347-5A

FOR RENT

Small apartment for rent in south Minneapolis. Available in February. Write for details. 347-6B

POSITIONS WANTED

Young girl desires position as medical technician. Two years' experience working in doctor's office. 347-7D

Married pastor, in thirties, with family on one year's leave of absence for voice rest, desires office work, or good clean employment in vicinity of Minneapolis, Minnesota. 347-8E

HELP WANTED

Elderly lady in Twin Cities wants single lady or an older couple to share her modern home with her. Practically no care required. Person needed to do housework and serve as a companion. 347-9F

Wanted—cook for 50-bed nursing home in northwestern Minnesota. Living-in privileges if wanted. 347-10F

Middle-aged or older couple to work in lovely suburban home. Good pay, private living quarters. 347-11F

Manager wanted. Supervision of 22 guest Lutheran Home for the Aged located at Edmore, Michigan. Residence at the home. Opening May 1, 1954. Social Security benefits. Write for further details if interested. 347-12G

Wanted—married couple or family to operate a 440-acre general farm on shares in Wood County, Wisconsin. Would consider selling. 347-13G

Married couple wanted on 100-acre dairy farm in Goodhue County, Minnesota. Private house. Could begin March 1. 347-14G

Wanted—married couple for year around farm work in southeastern South Dakota. Separate farm, electricity. Lutheran community. 347-15G

Wanted—married couple for general farm work. Must be farm experienced. Modern apartment. Lutheran community. Winneshiek County, Iowa. 347-16G

General practitioner wanted to purchase active practice from Lutheran doctor in North Dakota county seat with hospital. 347-17G

Splendid opportunity for a Lutheran doctor in thriving city of 1,600 population located in Red River Valley. Very fine school and large new elementary school under construction. First class hospital 30 minutes away. Concrete highway. Two Lutheran churches. 347-18G

LAN-O-GRAF FOR EASTER TEACHING

Two different sets are available for special Bible-story teaching during the Easter season. There are 3 sheets of cut-outs in each set, plus a Teacher's Manual giving additional story outlines. Flan-o-graf features the large, vividly colored figures by Trygve Davidsen. Completely suede-backed, easy to cut out and use.

Set No. 5—Christ Crucified
Set No. 6—Resurrection
$1.25 each

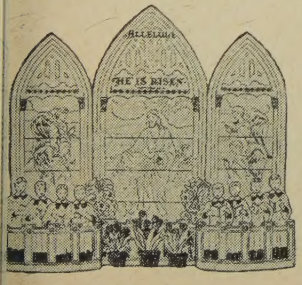
SUNDAY SCHOOL GROUP WORK

EASTER PANEL POSTERS

osters for the Sunday school room, with nstructions so that the work can be done y the children. Four backgrounds, 12x36 nches, with colored paper printed ready or cutting and mounting on the back-rounds. **65c a set**

EASTER TRIPTYCH POSTER

No. 4180—Easter Gladness. An Easter Sunday church cene to color, cut out and assemble. Size 18x22. For ages 7 to 14. **75c**

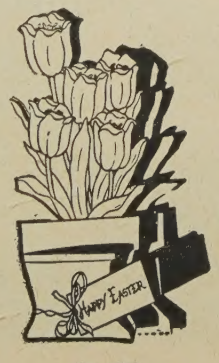


No. 4180

EASTER GREETINGS TO MAKE

No. 4353. Ten Easter folders for Primary and Junior children to make. No extra material required, and directions are included.

30c a package of 10 folders



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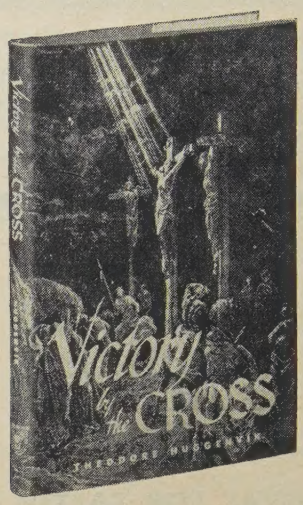

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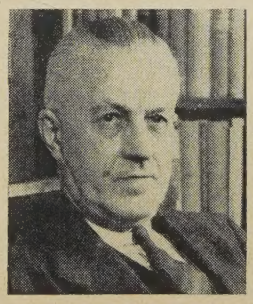
BY THEODORE HUGGENVIK
Chairman of the Department of Religion
St. Olaf College

Meditations on the Triumphant Christ...



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